

young

- a. The eternal and spiritual reality aspects are beyond our knowledge. We may discuss them anyhow!
- b. The temporal gains: the Moravian culture became an exemplary unit in missions and Gospel outreach. It did not succeed in uniting other Christian bodies.
- c. Aesthetic advances were minimal...but meaningful...in hymnology, Christian art, and literature.

B. John Glas..The Sandemanian movement

1. Brief Historical Note:

15 children... without sin at all

a. John Glas 1695-1773

Unless you have read a lot of Scottish history or have had a special interest in independency, you may never have heard of Glas. I will comment briefly on his life in the following points:

*ad. 1719
dep. 1728
spiritual societies 1725*

- (1) his ministry
- (2) growth of ideas
- (3) trials in the Scots church
- (4) independency
- (5) development of ideas and application of same
- (6) growth of the work.

(Teaching of the King of Martyr's State)

*Reform the
General
Church*

b. Robert Sandeman 1718-1771

- (1) development of church ideas (ecclesiology)
- (2) developments in America *1720 '71*

2. Aspirations:

- a. a "biblical" fellowship
- b. a non-creedal adherence
- c. a freedom from any governmental control

3. Perception:

- a. within the Scots church...a troublesome idealist who could serve Christ but not the church of Scotland. *1739*
- b. in the Christian sphere: a curiosity given to an over-literalism in Biblical interpretation and so lacking in integrity.
- c. among the independents: an object of curiosity...who, in seeking relevance to the mass, created an isolationism for itself.

4. Reality:

- a. a few churches but no mission!
- b. a literalistic fellowship that had trouble justifying its distinctions
- c. hence largely a negative influence although in eternity...?